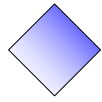


The Voice of Truth



June 1, 2014

How Do You Call On the Name of the Lord?

By Jimmy Pettigrew

And it shall be, that whosoever shall call on the name of the Lord shall be saved (Acts 2:21). For, whosoever shall call upon the name of the Lord shall be saved (Romans 10:13).

Some preachers, like Billy Graham, affirm that calling on the name of the Lord only involves *accepting Christ as your personal Savior*. God's power to save is contained in the gospel (**Romans 1:16; James 1:21**). The Scripture says we are called by the gospel (**2 Thessalonians 2:14**). There can be no calling without faith. *How then shall they call on him in whom they have not believed? And how shall they believe in him whom they have not heard? (Romans 10:14)*. This was a very significant fact so far as concerned the Jews who were rejecting the Christ. They could not call upon Him until they came to believe upon Him. There could be no faith without hearing the word of God (**Romans 10:17**). There could be no calling without faith. There could be no faith without hearing. Faith does not come miraculously and directly from God, as so many so falsely claim. Rather, faith comes by hearing the word of God.

What does calling involve? It is clear that calling follows faith (**Romans 10:14**). It is also clear that calling precedes salvation. *"Whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13)*. Calling therefore stands between faith and salvation. The order is: faith, calling salvation. All will agree.

When we study the New Testament concerning God's plan of salvation, we learn that one must (1) believe (**Mark 16:16; Hebrews 11:6**); (2) repent (**Luke 13:3; Acts 2:38; 17:30**); (3) confess his faith in Christ (**Matthew 10:32; Romans 10:10**); and (4) be baptized for the remission of sins (**Acts 2:38; 22:16**). According to the Bible, standing after faith and preceding salvation: repentance, confession, and baptism. If **calling** follows after faith and precedes salvation, then it is clear that **calling on the Lord** and repentance, confession, and baptism **ARE THE SAME!**

Is repentance essential to salvation? Jesus said, *"I tell you, Nay: but, except ye repent, ye shall all in like manner perish" (Luke 13:3)*. *"The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent" (Acts 17:30)*. Does **Acts 2:21** and **Romans 10:13** mean that repentance is unnecessary just because it is unmentioned in the text? Then why assume baptism is to be non-essential simply because it is unmentioned with in this particular text? If God says, **faith saves (Romans 5:1)**, let's accept that; if God says **baptism saves (1 Peter 3:21)**, let's accept that, too!

Acts 2:21 and **Romans 10:13** are not saying that salvation can be acquired by mere verbal confession alone (*I accept Jesus into my heart as my personal Savior*). Nowhere is the statement *Accept Jesus as your personal Savior* found in Scripture. The opposite is true. Jesus destroyed such understanding of salvation by mental acceptance/verbal profession alone in **Matthew 7:21** and **Luke 6:46**. Read carefully, *"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. And why call ye me, Lord, Lord, and do not the things which I say?"* If faith is not coupled with the appropriate obedient action (like baptism), then such faith is unable to justify; read carefully **James 2:17, 20, 26**.

The phrase **call on the name of the Lord** is another way of saying, **Do what He tells you to do**. **Isaiah 55:6** tells the Jews of Isaiah's day to call on God. *"Seek ye the Lord while he may be found, call ye upon him while he is near."* **Verse 7** explains how: *"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:7)*. (1) Forsake wicked ways; (2) Forsake wicked thoughts, and (3) Return to the Lord. To obey these three stipulations constituted **calling on God**. Likewise, those in Jerusalem who **called on the Lord's name (Acts 2:21)** had done so,

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not by verbal confession, but by repentance and baptism so that sins could be forgiven (**Acts 2:38**).

This is how one calls on the name of the Lord; no other way but this! ♦

"Calling On The Name Of The Lord"

By Jarrod Jacobs

I am sure that our readers have heard people say words to the effect, "If you are not a Christian, all you need to do is call upon the name of the Lord, and you can be saved." Some will tell you to pray to God and say, "Lord be merciful to me a sinner," or similar things. This teaching is a misapplication of what is written in **Romans 10:13**. There, the apostle Paul wrote, "For everyone who calls upon the name of the Lord will be saved." Yet, what does it mean to call upon the name of the Lord? Let us read the context of **Romans 10** and find out.

*"For 'everyone who calls on the name of the Lord will be saved.' How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? And how are they to preach unless they are sent? As it is written, 'How beautiful are the feet of those who preach the good news!' But they have not all obeyed the gospel. For Isaiah says, 'Lord, who has believed what he has heard from us?' So faith comes from hearing, and hearing through the word of Christ" (**Rom. 10:13-17**).*

Please notice that after the apostle Paul says we must call upon the name of the Lord to be saved, he asks a series of questions that point out what it means to call upon the name of the Lord. According to **Romans 10**, in order to call upon the name of the Lord, we must:

- 1) Hear the gospel (**v. 14**).
- 2) Believe the gospel (**v. 14**).
- 3) Obey the gospel (**v. 16**).

Therefore, calling upon the name of the Lord is a comprehensive thing, not simply saying the name, "Lord." In **Acts 2:21** we read the same thing stated by the apostle Peter. Here, Peter quotes **Joel 2:28-32**. Peter shows that the people present on this day of Pentecost following the Lord's death, burial, and resurrection, were witnessing a fulfillment of Joel's prophecy (**v. 16**). After stating this, he said, "And it shall come to pass that everyone who calls upon the name of the Lord shall be saved" (**Acts 2:21**).

What did he mean? Were those Jews who had assem-

bled on the day of Pentecost (**Acts 2:5**) commanded to simply say, "Lord"? No! In fact, as we read the rest of the chapter, we will see that they were told to do something quite similar to what was said in **Romans 10:13-17**. Peter began by telling those people to "hear these words" (**Acts 2:22**). Peter then proved that Jesus truly is the Son of God (**v. 23-35**), and said, "Therefore let all the house of Israel know assuredly, that God has made that same Jesus, whom you crucified, both Lord and Christ" (**Acts 2:36**). Folks, please note that to "know assuredly" is to believe. So far, these folks have been told to "hear" and "believe" the good news (gospel) concerning Christ. As we continue to read, we see that when the people asked what they needed to do to be forgiven of murdering the Son of God, Peter answered by saying, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins Then they that gladly received his word were baptized..." (**Acts 2:38-41**).

Peter's teaching on what it means to call upon the name of the Lord was no different than what Paul had written. In truth, they taught the same thing. In **Acts 2**, we see that in order to "call upon the name of the Lord", those people had to:

- 1) Hear the gospel (**v. 22**).
2. Believe the gospel (**v. 36**).
3. Obey the gospel (**v. 38**).

Therefore, anytime one calls upon the name of the Lord, he is not saying "Lord save me," praying a prayer or the like. One calling upon the name of the Lord is simply obeying God's plan of salvation to hear God's word, believe that Jesus is the Son of God, repent and be baptized! Is this not simple? Of course, it is! In fact, the apostle Paul did this very thing (**Acts 22:16**). His arising to be baptized and wash away his sins resulted in his "calling on the name of the Lord"!

Let us be busy encouraging people to call upon the name of the Lord as the Bible directs us to do so that all with whom we come in contact might be saved before it is too late (**II Pet. 3:9; II Cor. 6:2**)! *Credit: The Old Paths - 5/11/14 ♦*

**Don't think you can ignore the Lord in this life and
He will give you a crown in the Life to come. ♦**

What Hinders You? By Jonathan L. Perz

Then Jesus said to those Jews who believed Him, *“If you abide in My word, you are My disciples indeed”* (**John 8:31**).

In this statement, Jesus not only defines one of the terms of discipleship, but impresses upon the believer the importance of His word.

TRUE DISCIPLESHIP

“If” is a critical word in the understanding of any statement. It is a word that places a condition upon the statement that follows or precedes.

In this case, a condition is placed upon true discipleship. In order to be His disciples, we *must* abide in His word. If we do not abide in His word, are we truly His disciples?

ABIDING IN HIS WORD

What does it mean to “abide in His word?” To “abide” means to continue in, not to depart from. Hence, we must continue in His word, or teachings, if we are to truly be His disciples.

A disciple is one who is taught, one who follows a discipline, or teaching of another. Therefore, it is fundamentally implied that unless we continue in Jesus’ teaching, we are not His disciples.

DISCIPLES INDEED

The word “indeed” means truly, of a truth, in reality, most certainly. Many profess to be a disciple, but not all are followers. Jesus asked, *“Why do you call me ‘Lord, Lord,’ and do not the things which I say?”* (**Luke 6:46**). It follows that we cannot do what He says if we do not abide in His word.

The word “indeed” infers more than in thought. It infers action (deed). One must show His discipleship in action, not only in word.

APPLICATIONS

Many today profess to “follow Christ,” but practice things not taught in His word. If one were to assemble a panel of 10 “Christians” representing various “faiths” and

they were all asked what one must do to be saved, what would the end result be?

Chances are some would state that you must believe, accept Jesus into your heart and say some version of a sinner’s prayer. One might teach that you must be baptized in the Holy Spirit. One might propose that there is nothing you can do to be saved. Another might declare that you must be baptized, and then later confirmed into “The Church.” Yet another would argue that you must be immersed in water for the remission of sins, having heard the gospel message, believed, repented, and confessed Christ as Lord. Still another would say, you must simply be a good person. One may cite the keeping of a specific doctrine regarding the day of worship, while another may cite the importance of attending church.

The problem is obvious. Some of these “Christians” are not disciples indeed. How do we discern who is and who is not? Which answer is correct and which is error? What is the measure by which we may know?

As a disciple indeed, who abides in Christ’s word, every action should be based on a book, chapter and verse (**Colossians 3:17**). A disciple indeed will pay careful attention not to twist or wrest His word by his own understanding (**2 Peter 3:16**). Furthermore, a disciple indeed will want to be extremely careful not to transgress (go beyond) or omit (fall short of) any aspect of His teaching (**2 John 9-10; Revelation 22:18-19**).

A disciple indeed will not seek a passage to prove a position, but rather base a position on the whole of God’s teaching on a given matter (**Acts 20:27**). A disciple indeed will be studious and diligent to present themselves approved unto God, rightly dividing the word of truth (**2 Timothy 2:15**). He will not be willing to base his faith on what everyone else is practicing or doing, but accept no other foundation but the word of God (**Luke 6:46-49**). He will prove all things, test the spirits, search the scriptures daily, and examine himself (**1 Thessalonians 5:21; 1 John 4:1; Acts 17:10; 2 Corinthians 13:5**).

All of this emphasizes the premium that Jesus placed upon His word, His teaching, and His doctrine. His word is the measure by which we shall be judged (**John 12:48**). His word is the authority for all that we say and do (**Matthew 28:18; Colossians 3:17**). His word, His gospel, is

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the basis of our salvation (**Romans 1:16; Ephesians 1:13; 1 Peter 1:22-25; James 1:21**).

To answer the question posed earlier, the measure by which we may know how to be saved is God's word, and God's word alone. Jesus concludes the statement—which is the basis for this article—by saying, "And you shall know the truth, and the truth shall make you free" (**John 8:32**).

God's word is truth (**John 17:17**). Despite men's best

intentions and best efforts to obfuscate, twist, pervert, hide, rationalize, render obsolete, marginalize, and re-characterize God's truth to conform to some modern standard or idea—they will never succeed. For what is written is written in heaven (**Revelations 20:12**) and will be there just as it was originally given in that final day.

Therefore, our only hope is to "abide in His word" and be His "disciples indeed" knowing "the truth" which shall "make [us] free." Credit: www.moodychurchofchrist.com ♦

HOW TO TELL WHEN YOU ARE SLIPPING

If you were closer to God than you are right now, you have slipped. A man doesn't slip all at once. Usually it is quite gradual and unnoticed.

- 1) He forgets to read his Bible, cuts himself off from the spiritual nourishment. He is too busy.
- 2) He ceases to pray. He no longer asks God to supply wisdom and guidance, bless others, and forgive sins.
- 3) He begins to criticize others. He tries to ease his conscience by making others as he is. He finds fault with the preacher, and criticizes the elders.
- 4) He no longer feels he should win people to the Lord. He talks of wasting money on missionary work.
- 5) He becomes irregular in attending church service. The preacher affords him no comfort in his downward walk.
- 6) He stops giving. Things have tightened up as he has to meet his bills. ♦

THINK ABOUT IT!

When a farmer stops plowing his land, stops planting seed, and stops harvesting his crops, he has stopped doing those things that identify him as being a farmer. When a Christian stops attending worship services regularly, stops studying, stops giving as he has been prospered, and has stopped working for the Lord, he has stopped being a Christian because he has stopped doing those things that identify him as a Christian. "By their fruits ye shall know them," (**Matthew 7:20**). ♦

What Must I Do To Be Saved?

- Hear and Learn - Rom. 10:17 m. 10:9-10 ; 1 Pet. 3:21 ; John 6:45; 17:3
- Believe - Heb. 11:6; John 6:29; 8:24
- Repent - Luke 13:3; Acts 3:19; 17:30
- Confess the Lord - Matt. 10:32-33; Romans 10:9-10; 1 Pet. 3:21
- Be Baptized - Mark 16:16; Acts 22:16; Gal. 3:26-27
- Continue in the Apostles' Teaching - Acts 2:42; 2 Tim. 3:14-17

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Schedule of Assembly

Bible Study: Sunday, 9:00am
Worship Service: Sunday, 10:00am
Bible Study: Wednesday, 7:00pm*

*A song service is held on the last Wednesday of every month

www.hillcrestchurchofchrist.com